

Saturday Magazine.



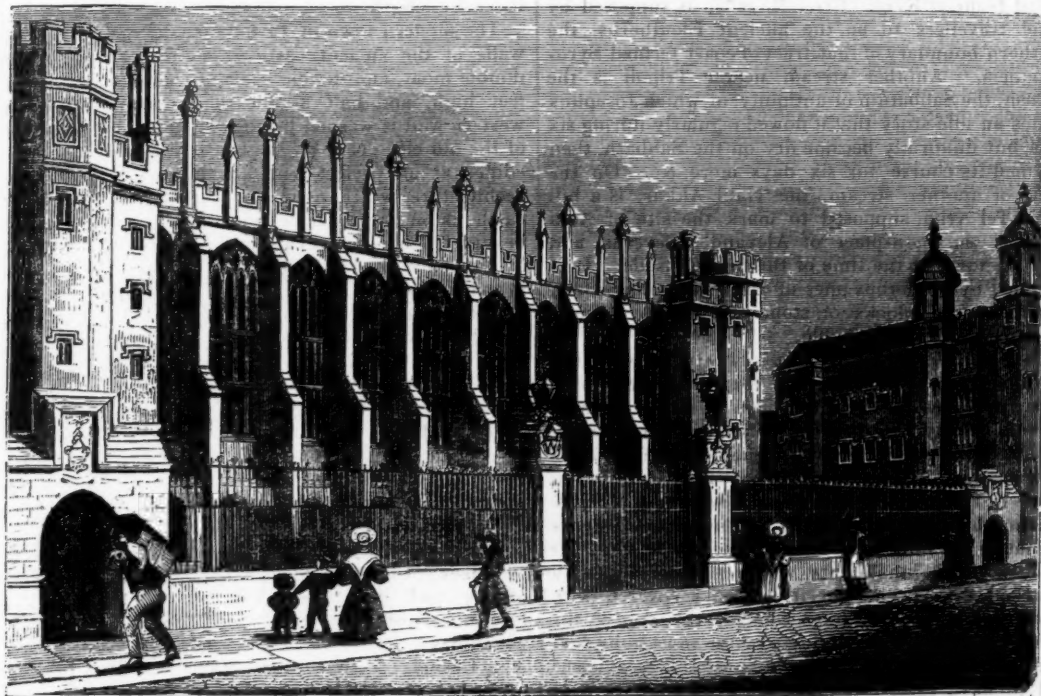
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HISTORICAL AND DESCRIPTIVE NOTICE OF CHRIST'S HOSPITAL.



EXTERIOR OF THE NEW HALL.

IV.

In concluding our notice of the Blue-coat School, (as it is familiarly termed,) we shall enter into a few particulars respecting the boys therein maintained, and the routine of instruction.

The boys, as is well known, wear a peculiar livery, on which they pride themselves not a little on account of the associations connected with it. Their original dress was made of russet cotton, but it was afterwards changed to that which is now familiar to 'us, and which remains constant through all the fluctuations of fashion observable in common society. The dress consists of a long blue coat, reaching to the ancles, and fastened about the waist with a leathern strap; a yellow cossack or petticoat, worn only in the winter; yellow worsted stockings; a pair of white bands; and a very small black cap. One of the most remarkable customs of the boys is, to carry their caps in their hands, rather than on their heads; and it is a significant evidence of the general health which attends the simple diet of the boys, that they rarely seem to suffer any ill effects from a degree of exposure which would be somewhat dangerous to the generality of persons. There are many particulars respecting the grades and divisions among the boys, which cannot be well understood without previously knowing the kind of education received: to this point, therefore, we will now direct our attention.

It will be remembered, from the details already given, that there are different schools combined in

that which we call the Blue-coat School; some of which were intended by their founders as mathematical schools, while the original school founded by King Edward the Sixth was for general instruction. This has occasioned an apparent confusion; but we will endeavour to show in what way the routine of education is managed.

What are termed "grammar" schools are those in which the classics form the primary, and, indeed, almost the only objects of study; and to this class the greater number of the boys in the Blue-coat School belonged,—the exceptions being those who, either on King Charles', Stone's, or Travers' foundations, were expressly instructed in mathematics; and others, who did not reach the classical standard, were merely instructed in writing and arithmetic. By the year 1815 a general opinion prevailed, that an improved and extended system of education was called for; and a committee, appointed for that purpose, drew up a plan of education, which was soon afterwards adopted, and which has, with a few modifications, been acted on to the present time. The boys in the general or grammar school are instructed in reading, writing, arithmetic, and the classics: and as the number is too large to be all instructed at one time in the same subjects, one division studies classics in the morning, and writing and arithmetic in the afternoon; while the other division studies the latter branches in the morning, and classics in the afternoon. Under the head of classics, so far as

younger boys are concerned, are also included English grammar, reading, and spelling. Every Thursday and Saturday the boys are instructed and examined in the duties of religion, through the medium of the Church Catechism, Crossman's Introduction, and similar works; and the Holy Scriptures are read at stated periods in all the wards.

These regulations relate principally to the lower forms. The upper school, which is under the immediate superintendence of the first, or head-classical master, consists of seventy boys. As vacancies occur in this number, they are filled up from the lower schools, of which there are three, all nearly equal in number and proficiency, and merely divided into three (each under a junior master) for convenience. The head-master examines the first forms of the lower school every half-year, and recommends to the committee such of them as he deems most competent to enter the upper school. Each of the lower schools consists of five forms or classes, in different stages of advancement; and the pupils proceed gradually from the Latin and Greek rudiments, to Phædrus, Cæsar, Ovid, Virgil, Cicero, Sallust, Xenophon, &c., according to their proficiency.

As the lower schools are divided into five classes, so is the upper divided into four, viz., *Grecians, Deputy Grecians, Great Erasmus, and Little Erasmus*: these oddly sounding names appear to have been thus applied on account of Greek being the principal study of the first two, and of the larger and smaller *Colloquies of Erasmus* having been reading-books in the last two. The system of education pursued at the two last-mentioned forms or classes, which are the lowest in the upper school, differs but slightly from that of the upper forms of the lower schools. The *Grecians* and *Deputy Grecians*, however, go through a far more severe course of study, intended to qualify them for the much-desired honour of an "exhibition" at Cambridge: this honour we must briefly notice. Benevolent persons have, at different times, left bequests to the Hospital, the proceeds of which were to be applied to the support of the most deserving "Blues" for a given number of years, at the University of Oxford or Cambridge: two scholars proceed every year to Cambridge, and one to Oxford, each scholar remaining in the University four years, and being supported during that time by a small annual sum of money. These removals to the Universities are called "exhibitions," and the scholars chosen for them are the most advanced Grecians.

The appointed age for the pupils to leave the establishment is fifteen years; but those few who are selected to fill the Grecian form, remain there till the age of nineteen, by which time they have received a classical education of no mean extent. But by far the greater number leave the Hospital at fifteen, and become engaged in some employment connected with trade or commerce; and it was to fit them for these occupations that the changes in the system of education were made.

The *mathematical* boys are those who have been admitted on King Charles' and the Travers' foundations, and who receive an education which will fit them for the Naval Service. Besides the general items of education, they are expected, when presented at the Trinity House for examination at the end of their studies, to be familiar with equations, Euclid, trigonometry, use of the globes,—plane, Mercator's, and other kinds of sailing,—the conducting of all the processes requisite for finding latitude and longitude, projection, perspective, and other matters, more or less relating to nautical astronomy and navigation.

It will thus be seen, that the education received at

Christ's Hospital is varied according to circumstances. In the writing school are taught penmanship, arithmetic, book-keeping, the drawing of invoices, and other matters of a mercantile nature: in the grammar schools, upper and lower, are taught the English, Latin, and Greek languages, in a strictly grammatical form, together with Hebrew and mathematics to those occupying the Grecian and Deputy Grecian forms; while in the mathematical school are taught all those branches of knowledge which are connected with the naval profession.

The regulations as to hours are, we believe, as follow: from the 12th of February to the 15th of October, the boys rise at six o'clock, and breakfast before seven: they then attend school from seven till eight, from nine till twelve, and from two till five, dine at half-past twelve, and go to bed at ten. From the fifteenth of October till the twelfth of February, they rise at seven, finish breakfast by eight, and attend school from eight till nine, ten till twelve, and half-past one till four.

The Great Hall of the Hospital is the scene of many interesting ceremonies, illustrative of the peculiar privileges and customs of the Hospital. From a very early time there had been sermons preached at St. Mary Spital, on the Monday, Tuesday, and Wednesday, in Easter-week, on subjects connected with Christ's resurrection; and from the first establishment of the Hospital, the Blue-coat children were permitted to attend these sermons. Some years afterwards, when the Rebellion overturned most of the existing institutions, the Spital sermons, as they were called, were discontinued, but revived subsequently at St. Bride's church. About forty years ago, another change was made; the sermons were reduced to two, were delivered in the hall at Christ's Hospital, and were to be illustrative of the nature and object of the Hospital. The days on which these discourses are delivered,—Easter Monday and Tuesday,—are days of jubilee for the Blues: they proceed in procession through the city, and are joined at the Mansion House by the Lord Mayor and corporation officers, with their ladies. All the boys receive a little gratuity and some refreshment at the mansion; and when they and the civic procession have reached the Hospital, the discourse is delivered, and an anthem performed.

The hall is also the scene of the *public supper*, a ceremony of a remarkable character, which seems to have been observed from an early period in the history of the Institution. These public suppers occur on Sundays, and are a means of allowing visitors to see the children: they were originally confined to the Sundays in Lent; then they were extended to the period from the first Sunday after Christmas till Easter-day; a third alteration fixed them for the months of March, April, and May; and at present they occur from the 1st of February till Easter. On the Sunday evenings during this period, visitors (of whom three may be introduced by each governor) are permitted to enter the great hall, where, at seven o'clock, service is performed by the reading of the New Testament lesson, followed by a hymn, sung by all the children. Grace is then said, and the children sit down to supper, the visitors walking round them during its continuance. Grace after meat is then said, and an anthem is sung, after which the children walk out of the hall in procession, each ward being headed by its nurse.

On St. Matthew's day, a ceremony of more importance is performed, connected with the external government of the Hospital. The Lord Mayor and aldermen proceed in state to the new hall, where the governors are summoned to meet them. The whole

body, together with the boys, then proceed to Christ church, where a sermon is preached by a "Blue" who has been a Grecian, an Exhibitioner at the University, and has taken orders. On their return to the hall, two orations, one in Latin, and one in English, are made by the senior Grecians, which are followed by a collection in aid of the fund to support them at the University. The Lord Mayor then inquires into the state and management of the Institution; and after partaking of some refreshment, the company retire.

More than one writer has had occasion to remark the friendly and attached feeling which exists among the "Blues," even long after they have ceased to be in the school. An "Amicable Society of Blues" has been long established for the maintenance of this kindly feeling: and a still more important manifestation of it has been shown in the establishment of a "Benevolent Society of Blues." When the boys leave the school, and launch into the busy scenes of public life, they are liable to the same diversity of fortune as other persons; and to relieve such of them as should fall into difficulties, the more fortunate of their old school-fellows formed the above-named society, the objects of which were to grant annual pensions, or weekly allowances, to aged and infirm Blues; to afford temporary pecuniary relief in times of difficulty; to grant small loans, to be repaid by fixed instalments; and to relieve the distressed widows and orphans of Blues, as far as the funds of the Society might allow. A great number of persons, falling under one or other of the above descriptions, have been relieved; and so promptly have the more prosperous Blues come forward to aid in the benevolent object, that a considerable fund has been accumulated, from which payments are from time to time made.

The boys attending the Royal Mathematical School have the privilege of being annually presented at Court, on the first Drawing-room of the year; such, at least, was the custom in former times; but during the long illness of King George the Third, and the whole reign of George the Fourth, this custom was dispensed with: it has however been, we believe, again revived: the boys carry with them their maps and charts, and other productions, indicative of their progress in their mathematical studies. This privilege, and the circumstance of the King's Boys (as they are termed) having been formerly lodged in apartments distinct from the other boys, occasioned an exclusive and haughty spirit to be engendered among them: they cared but little for their masters, and assumed a superiority over the other Blues, which, by the year 1775, reached a dangerous height. Firm and judicious measures were then gradually adopted, which have ultimately had the effect of subduing all improper feeling among the different ranks of scholars, and of establishing harmony between scholars and masters.

We here terminate our notice of this extensive and useful Institution, in which about twelve hundred children are wholly maintained, clothed, and educated, until they have attained an age at which it is prudent to select a future occupation for them. We cannot conclude, however, without expressing the great obligations we are under to the excellent work* of the Rev. Mr. Trollope, which, for general comprehensiveness and minuteness of detail, is worthy of the subject to which it is devoted:—it is, indeed, not only a good, but the *only*, authentic history of the charity in all its relations. Using his own words with respect to Christ's Hospital, we will say—"May those prosper who love it! and may God increase their number!"

* History of the Royal Foundation of Christ's Hospital; by the Rev. William Trollope, M.A., of Pembroke College, Cambridge, and late one of the Classical Masters of Christ's Hospital. London, 1834.

GEMS AND PRECIOUS STONES. VII

ON SEAL-ENGRAVING.

THE art of seal-engraving is of very great antiquity, and one of those few in which the ancients greatly excelled the moderns. It has occasionally been called the *glyptic** art, and is thought by some to have been originally invented in India, and brought thence into Egypt, whence, like most other ancient arts, it spread into Greece. It had certainly attained a considerable degree of perfection in the time of Moses; for we read that the names of the twelve tribes were engraved on the gems of the high-priest's breastplate, according to the Divine command, as we find it in the 28th chapter of the book of Exodus: "And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel." Ver. 9, 10, 11.

The Egyptians engraved on various hard stones at a very early period, as appears by various relics, seals, &c. Their engravings, however, like their sculptured figures, are stiff and formal; so as to be easily distinguished from the Grecian works. In Greece this art had attained its highest degree of excellence in the age of Alexander the Great; and the names of numerous distinguished engravers of that time have come down to us; especially that of Pyrgoteles, who is said to have been the only engraver permitted by Alexander to engrave his portrait: as Apelles and Lysippus had the exclusive privilege of making pictures and statues of him. Next to him, Apollonides and Chronius are mentioned by Pliny as the most celebrated Greek engravers. Dioscorides, who lived in the time of Augustus, is remarkable for the great number of beautiful seals and gem-engravings which still remain under his name. The glyptic art began to decline after Hadrian's time, and was lost at the fall of the Roman empire. Like the kindred arts of sculpture, painting, &c., it remained buried during the dark ages, and began to be revived in Italy in the fifteenth century; and the modern art of seal-engraving attained its highest degree of perfection in the sixteenth century, which produced the celebrated Italian engravers, Pietro, Maria di Peschia, Castel Bolognese, Nassaro, and Trezzo, who was the first that ever engraved on the diamond. The eighteenth century also produced the celebrated Sirletti, and many other great Italian engravers; as also the celebrated Germans, Lorenz Natter and John Pichler, who are commonly accounted the chief modern artists of this kind.

The works of the moderns, however, are very seldom comparable with those of antiquity; which are generally distinguished at once by their superior polish. Nevertheless, it is often very difficult to decide with certainty on the genuineness of many supposed antique gems; for good modern engravings on gems are often inscribed with the names of Dioscorides, Pyrgoteles, and other great gem-engravers; and ignorant persons are often deceived by them. There is generally however some inconsistency either in the grammar, orthography, or form of the letters, or some disagreement with the known habits of the ancient artist, that betrays this kind of fraud to the skilful eye. It was practised as early as the time of Phædrus, who complains of it in his fables; and the greatest modern engravers, including Natter and

* From the Greek word *γλυφω*, to engrave.

Pichler, are said to be the authors of many works, commonly supposed to be ancient.

The stones most used by ancient and modern gem-engravers, are the various kinds of quartz, especially cornelian, calcedony, rock-crystal, amethyst, onyx and sard-onyx, which have been already described. The hardness of the diamond renders it a very difficult gem to engrave on. Of course, the ancients could not engrave on this gem; as they did not even possess the art of cutting and grinding it.

They probably used fragments of it, however, for engraving on other stones. Even in modern times, engraving on the diamond has been a task, which has been executed only by the most eminent artists. The first who accomplished it is generally supposed to have been an Italian named Trezzo; but some state that Ambrose Charadossa engraved a portrait on a diamond in 1500, long before the time of Trezzo. Engraved diamonds, however, are merely a kind of curiosity; for the great transparency and brilliancy of the stone render it more ornamental when simply cut with plane facets.

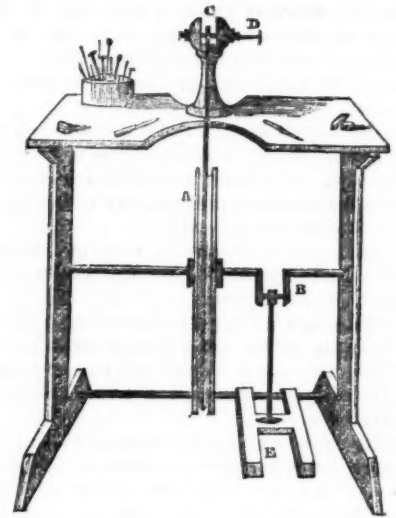
The different kinds of sapphire, oriental ruby, &c., are also too hard to be fit stones for the exercise of the glyptic art. They have very seldom been engraved upon; and, indeed, the ancients never could use them, being, like the diamond, too hard for their tools.

The modern topaz, or ancient chrysolite, has been frequently resorted to by modern engravers; but there remains no well-authenticated specimen of an antique engraved topaz. The real emerald, now found only in Peru, is on account of its softness, an easy stone to engrave on, and is much used for that purpose. The ancients, however, if they possessed this stone at all, (which is now never found in the old world,) must have held it in such high estimation that, as Pliny states, they never engraved on it. The beryl, or aquamarine, which is only a bluish variety of emerald, is also a very fit stone for seal-engraving, and has sometimes been found to have been engraved by an ancient artist.

The garnet, whose hardness is between that of emerald and quartz, is nevertheless an unfavourable stone for the engraver, on account of its peculiar grain or texture. The opal has seldom been employed, on account of its softness; but the ancients held it in such very high estimation, as a gem, that they never engraved on it. The stones, therefore, which have been principally employed in the glyptic art are the numerous varieties of quartz as stated above. Jasper, turquoise, granite, porphyry, and natural magnet, were also employed much by the ancient Egyptians. The first of these has been often used by modern engravers, especially the green kind with red spots, which is called *blood-stone*, and is much used for seals. The red spots have often been taken advantage of by the engraver, as in a bust of Christ under flagellation, in which the spots were made to represent the drops of blood. We think, however, that subjects less awful, and equally well calculated to display the artists' ingenuity, might have been chosen without desecrating the holy character of the Redeemer by any such heathenish devices. These devices were, however, fashionable in former days, when the Romish faith was dominant; as they still are now, wherever it exerts an uninterrupted sway.

The methods pursued by ancient and modern engravers of gems, are supposed to be nearly alike. The stone is first ground to its proper form by the lapidary. A convex surface is generally preferred to a plane one, as giving more room for the introduction of the engraving tools into the cavity of the stone.

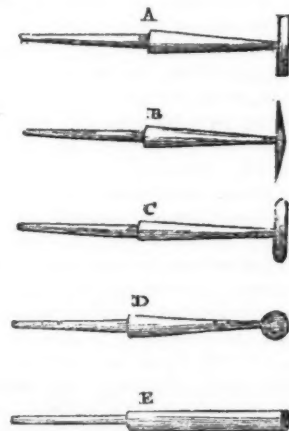
The lathe used by seal-engravers is represented in the following figure.



It consists of a table, having beneath it a large vertical wheel A fixed on an axle, which has a crank B, which is driven by a rod, connected with a treadle moved by the artist's foot at E, as in a turning-lathe. On the middle of the table is fixed the mill C, which is simply a small steel cylinder, driven round with great rapidity, by means of a cord passing under the large wheel. Into one end of this steel cylinder, the engraver fixes a tool D, of which he has several, of different forms and sizes, adapted for different kinds of work, or for parts of the same work.

Before proceeding to excavate the stone for the engraving by these tools, the artist draws the outline of his subject on the stone, by means of a fine brass needle or a fragment of diamond. He also forms a model of the design in wax or clay, unless he be copying from another engraving, which then serves instead of a model.

The stone (with the outline scratched on it) is then cemented with mastich to the end of a piece of wood to serve as a handle; and, having fixed the proper tool to the mill, the artist works the treadle up and down, and applies the surface of the stone to the edge of the rapidly-revolving tool, which quickly cuts or bores into the stone, the cutting edge having been supplied with diamond-dust, moistened with olive-oil. The engraver has generally a large assortment of tools, which he fixes alternately to the mill. The principal different forms of the tools, however, are represented in this figure.



A is a tool ending in a small round disk of steel, to the edge of which the stone is applied.

B is the tool which is called a *saw*, and is similar to the last, except that the edge of the disk is made very sharp, and cuts deeper into the stone.

C is a similar tool, but has the edge rounded, and is very useful.

D is called by the French the *bouterolle*, and terminates in a small knob or ball. It is a very useful tool. By means of a small one, dots are made; and the larger ones serve for finishing, by rounding off all the angles that may have been left.

E is a small hollow tube, with a cutting edge, and serves for boring circular holes, and marking small circles, as *the pupils of eyes*.

These are nearly all the *forms* employed for tools; but the *sizes* are much more numerous. Those represented in the cut are of the *real* size of about the largest: but some are so small, as to be scarcely visible to the naked eye.

The seal-engraver generally prepares his own tools; the working parts of which consist of soft steel: it requires a great deal of time and patient attention to make the tools run true: the test is to apply the thumb-nail to the working part of the tool; if it do not run true, there is a sort of vibration which is readily detected, and which is altogether absent when the tool is properly prepared for work. The diamond-dust is prepared by pounding fragments of diamonds, or coarse diamonds, in a hard steel mortar, the dust is mixed with oil and applied constantly to the tool: it is this dust which is the efficient agent in seal-engraving: the soft steel tool acts merely as a sort of mould or case, whereon the diamond-dust is spread. Tools of hardened steel have been found quite inefficient in seal-engraving, either with or without diamond-dust; so that it is supposed that this dust penetrates into the pores of the *soft* steel tools, or forms a sort of compact outer crust upon the surfaces of their working parts.

When the artist is satisfied with his work, the excavated part of the stone is of course rough and dead: it is, therefore, polished by the friction of tools of copper, pewter, or hard box-wood, which are so chosen as to fit the various parts of the engraving, and so to polish it without any tendency to alter its form. The powder used for this purpose is Tripoli or rotten-stone, moistened with water; and, lastly, in order to remove all the superfluous powder, &c., a small brush is used, which, like all the other instruments, is fixed into the mill, and has the stone applied to it.

It must be remembered that all this applies chiefly to *intaglios*, or that kind of engraved gems most commonly used for seals, where the figure cut in the stone is sunk or concave, and, consequently, the impression is raised or convex.

There is a more beautiful and difficult kind of gem-engraving, however, where the figures on the stone are raised, as in the impression of a common seal. They are called *cameos*; but they are seldom used as seals, because, of course, they give concave or sunk impressions. The most valued of these are executed in sardonyx, or some other party-coloured gem; in which the colours are so contrived, as to add to the effect, as has been mentioned in the third article. The most remarkable ancient cameos, for size and beauty, are the sardonyx of Tiberius, the apotheosis of Germanicus, and that of Augustus, which last is oval, eleven inches by nine, and composed of two brown and two white layers. Many beautiful cups and vases also belong to this class; especially the Brunswick and the Portland or Barberini vase, an account of the latter of which will be found in the *Saturday Magazine*, vol. viii., p. 31, together with a view of some ancient cameo-vases on the succeeding page.

THE SYRIAN COAST. VIII.

THE tract of country lying between the Nahr-el-Gebir and the branch of the chain of Taurus called Jawur Dagh (Amanus) and Akma Dagh (Rhosus,) bore anciently the name of Antiochene or Seleucis, a comprehensive appellation including the minor districts of Pieria and Casiotis. It was also often termed Tetrapolis, from its four great cities founded or rebuilt by Seleucus Nicator, the first Greek king of Syria, and named Antiochia, Seleucis, Laodicea, and Apamea, in honour, respectively, of his father, himself, his mother, and his wife. Apamea, now a village called Kalaat-el-Medyk, lies far inland, behind the Ansary Mountains, and it is therefore foreign to our present purpose to notice it further; but the other cities are situated upon or near the coast, and will be described as we reach them.

At the distance of twenty-five miles from Jebilee, a small plain projects from the foot of the mountains, and runs about a league into the sea, terminating in a point called Cape Ziaret, nearly opposite to the north-east extremity of the Island of Cyprus. In the centre of this plain is situated Ladikiyah, a place of considerable trade, with a population of 6000 persons, a large number of whom are Christians. It stands amid groves of orange trees, and occupies a portion of the site of Laodicea, styled Ad Mare, to distinguish it from numerous cities of like name* in other quarters. The present port is two miles north of the town, but fragments of walls, cisterns in the rock, broken columns, and other remains, prove that the old city extended to the sea on the one hand, and spread far beyond the present in every other direction. Some of the ruins appear to have been Christian churches, but most of them are of Roman origin, and, notwithstanding the frequent earthquakes that have happened in this quarter, a triumphal arch in honour of Septimius Severus still remains in a tolerably perfect state: as does also a large castle of Saracenic origin, built on an isolated rock near the port.

There was formerly a spacious artificial harbour, and the present port, though small, is reckoned one of the safest on this coast. The ancient city was celebrated for its export of wines, but this has long ceased, and it is only of late years that the town has acquired any commercial importance; it now exports large quantities of tobacco, silk, and cotton, raised in the neighbourhood, and is considered as the port of Aleppo.

There are few events connected with the history of Laodicea requiring particular notice. Like many of the Syrian cities, it was, for a while, nominally independent, but it afterwards became a Roman colony; was captured, first by Chosroes, then by the Saracens, retaken by the Greeks, but again lost; fell into the hands of Tancred by stratagem, and long remained a bishop's see, and a strong fortress of the principality of Antioch. With the expulsion of the Franks from Antioch (A.D. 1268) it fell into decay, but has since somewhat revived. From its vicinity to the northern frontier it was lately garrisoned by two regiments of the Egyptian army, but it was abandoned by them upon the appearance of the Allies.

The coast from Ladikiyah to the mouth of the river Aazsy (Orontes) is bold and rocky, with numerous bays and headlands; the range of Casius, however, flanks the shore, rising to the height of more than 5000 feet. The population is very scanty; and of the few small places on the beach, scarce one has attained cele-

* The Laodicea of the New Testament (Colossians iv. 10; Revelation iii. 14,) is situated in Asia Minor, about one hundred and fifty miles to the east of Ephesus.

brity in former days, or requires particular notice at present. Heraclea and Posidium, the most remarkable, are represented by the villages of Ebn Hamy and Bosseda, the latter having a small castle; the other villages have not been satisfactorily identified. At the mouth of the river, on the southern side, is the isle of Melibe, anciently called Melibœa, and celebrated for its purple dye; while to the north is a small sandy plain on which stands the village of Swediyah, which serves as the port of Antioch. The ancient port, now quite useless, lies about a mile higher up the river, and between the two is the Harbour of St. Simeon, famous as a maritime station in the time of the Crusades, but at the present day almost choked up with sand brought down by the impetuous stream.

Although not immediately upon the coast, Antioch, now called Antakia, is too memorable a city to be passed unnoticed. Though shattered by war and by earthquakes, and as miserable when entered as most of the other Syrian towns, the city, viewed from the neighbouring hills, has a most majestic appearance, still seeming to justify the proud appellation of Queen of the East, by which it was so long known. It stands upon the eastern bank of the Orontes, about twenty miles from the sea, upon two rocky eminences, occupying also a portion of the space between them, the rest being a deep ravine, the bed of a mountain torrent that traverses the town. The western hill, which is much the most rugged, is crowned by a castle connected with the town by double walls, once sixty feet high, and built of hewn stone, but now broken and disjointed, patched with brick, and strengthened with rude blocks of granite. Much of the ancient walls, which are said to have been twelve miles in extent, also remain, but in a ruinous condition, and enclosing only vineyards and mulberry plantations. The present population is less than 12,000, and is decreasing; the trade once carried on having been transferred to Aleppo, from a Mohammedan prejudice against a city which had been for two centuries in the hands of the Franks. Its houses are mean structures, but, unlike any others in the country, they have tiled roofs, a custom introduced by the Crusaders.

Antioch, as already mentioned, was founded by Seleucus, and continued the capital of the Syrian monarchy until the civil wars of his successors threw the whole country into the hands of the Romans, (B.C. 64.) Through the favour of the Seleucidae, the Jews enjoyed many privileges in Antioch, and were very numerous; many converts to the truth of the Gospel were early made among them, and indeed "the disciples were called Christians first in Antioch:" (Acts xi. 26.) Several of the apostles resided here for a time, and at length the city became the seat of a prelate who bore the title of Patriarch of the East. Paganism, however, long prevailed among its ready-witted and luxurious population, and even late in the fourth century idolatrous sacrifices were offered on Mount Casius, in honour of Seleucus, and the temple and groves of Daphne* were crowded with worshippers. When Christianity finally prevailed, the intellectual character of its population remained much the same, and many of the all but unintelligible disputes which distracted the Church in the time of the Greek empire had their origin in the perverse ingenuity of the citizens of Antioch.

Few cities have suffered more than this, from war,

* Various are the sites assigned to this celebrated place, but the most probable seems to be Beit-al-Moie, a spot about five miles distant, among the hills to the south, where is still to be seen a very beautiful fountain gushing forth from the rock; but the groves and the temple are only represented by a few myrtle bushes intermingled with brambles, and three or four clay-built watermills.

fire, famine, and earthquake; indeed, such events constitute almost its whole history. In B.C. 146 it was captured by Ptolemy, king of Egypt; in 145 it was burnt by the Jewish partisans of Demetrius, (1 Macc. xi.) and in the following year it was seized by Tryphon. After various other changes, it was captured by Pompey, (B.C. 65,) and became the capital of the Roman possessions in the East. In A.D. 115 it was overthrown by an earthquake, and in 155 was desolated by fire. In 260 it was captured by Sapor, and its population massacred; and in the reigns of Constantine the Great, Julian, and Theodosius, it suffered most severely from pestilence and famine. In 458, 524, and 526, it was overturned by earthquakes; in 540, and again in 574, it was sacked by Chosroes; and in 587 it was again almost levelled with the ground by a convulsion of nature. In 611 it was captured by Chosroes II., and in 638 by the Saracens, and by them was reduced to the rank of a provincial town, as it had been more than once before by the Roman emperors on account of the turbulence of its inhabitants. In 966 it was recovered by the Greeks under John Zimisces, and held by them until the year 1083, when it was captured by Soliman, general of Malek Shah, the third prince of the Seljukian dynasty. Upon the death of Malek, (A.D. 1092,) a civil war broke out among his sons, and Antioch was held as an independent state by one of his family, Baghi Seyan, when, in October, 1097, the host of the first Crusade approached its walls.

After a siege of seven months, the town was betrayed (June 3, 1098) into the hands of Bohemond, prince of Tarento, who ultimately obtained its sovereignty. The citadel, however, still held out; the Crusaders were in turn besieged in the town by Kerboga, prince of Mosul, with an innumerable force, and reduced to the extremity of famine, when on the 28th of June, 1098, their courage having been excited by the pretended discovery of the Holy Lance, they sallied forth and defeated Kerboga, and the citadel immediately surrendered. The Crusaders passed the winter in Antioch, the time being chiefly occupied in discussions as to what was to be done with their conquest. At length it was decided that it should be granted to Bohemond, with so much of the country between the Nahr-el-Gebir and Mount Taurus as he might be able to subdue. Thus was founded the second principality of the Latins, the first having been already erected at Edessa, beyond the Euphrates, by Baldwin, brother of Godfrey of Bouillon, and afterwards king of Jerusalem.

Bohemond, the most able as well as the most unscrupulous of the chiefs of the Crusade, maintained his principality, which he pushed to its full extent, against all the efforts of the Greek emperor, to whom he had sworn fealty, and at his death, in 1108, transmitted it to his son, Bohemond II., who married the daughter of King Baldwin, but was killed in Cilicia by the Turks, in 1130. His daughter, Constantia, married two Western nobles, who reigned in her right: first, Raymond of Poitou, who was obliged to acknowledge himself a vassal of the Emperor Manuel, and was in 1148 slain in battle against Nouredin; and afterwards Raynold of Chatillon, who in 1161 was captured by the prince of Aleppo*. The principality was next possessed by Bohemond III., son of Raymond of Poitou, whose quarrels with his wife and with the patriarch of Antioch procured his excommunication

* Raynold remained a prisoner until 1178, when he was ransomed; and he soon after obtained possession of Carac, (the ancient Petra,) a strong fortress on the verge of the Arabian desert. From hence he sent out parties to plunder the pilgrim caravans from Mecca, which so irritated Saladin, that having taken him prisoner at the battle of Tiberias, he put him to death with his own hand.

by the pope, and split the whole country into factions; and by joining with Count Raymond of Tripoli he was greatly accessory to the fall of the kingdom of Jerusalem. The year of his death is uncertain, but after that event we find the principality of Antioch and the county of Tripoli (greatly curtailed, however, in extent,) both held by the same individuals, and both also claimed by the Latin kings of Cyprus. In 1230, the house of Bohemond being extinct, the fief was bestowed by the Emperor, Frederic II., upon his natural son Frederic, who on his death in 1251 transmitted it to his son Conrad, the last Christian possessor; for Conrad having visited Europe to succour his kinsman Conradin, against Charles of Anjou, the city was in his absence captured by the Mameluke sultan of Egypt, in June, 1268. The inhabitants, of whatever creed, were either massacred or carried into slavery; the churches and convents, near 400 in number, and esteemed the most splendid in the East, were levelled with the earth, and the city reduced to the state of desolation in which it yet appears. It passed, with the rest of the country, from the Egyptian to the Circassian Mamelukes; from the latter to the Turks, (A.D. 1516); has been since repeatedly the seat of an independent governor, and in 1832 was captured by the troops of Mehemet Ali, who still hold it. During all this time it has been subordinate to Aleppo, which may be said to have risen upon its ruins; and though the great Syrian earthquake of 1822 levelled both cities, the restoration of Aleppo has been far more complete than of Antioch.

Returning to the coast, about half a mile to the north of Swediyah, are seen the ruins of Seleucia Pieris, standing on the side and summit of a rock, having in the plains below a walled harbour, communicating with the sea by a canal a mile long cut in the rock. The situation is exceedingly strong by nature, and the remains of the walls and towers prove that no pains were spared to render it impregnable; yet it has been frequently captured, and that too with little resistance. There are many large and handsome excavated tombs, a gate towards Antioch with lofty towers, and the ruins of several Christian churches; and on the sea shore at the mouth of the canal, where stands a Christian village called Kepse, are two piers, one 350, the other 600 feet long, formed of stones of vast magnitude. It was at Seleucia that the Apostles Paul and Barnabas embarked for Cyprus. (Acts xiii. 4.)

The rock on which Seleucia is situated is an offshoot of the Musah Dagh, (Mountains of Moses,) which form the southern portion of the ancient Rhosus; the western extremity of Rhosus runs out to sea a few miles further north, ending in a bold headland, called Ras el Khanzir, at the entrance of the Bay of Scanderoun. The mountains are covered with valuable timber, which has been of late monopolized by the Egyptian government; they are also rich in minerals; but the narrow plain at their foot, which forms the shore of the bay, is a pestilential marsh. So fatal, indeed, is the climate, that though Scanderoun possesses the best harbour in Syria, its population does not consist of more than 200 persons, who are chiefly in the employ of the government. The houses are of the most wretched description; the town is only approachable by land in certain seasons of the year, and the sea is retiring; an old building which bears the name of Godfrey de Bouillon's Castle, and has in its walls rings for fastening boats, being now a mile from the beach. Some attempts have been made by the Egyptian government to drain the marshes, but the present aspect of affairs leads to the conclusion that the work will proceed no further. In the vicinity of Scanderoun are the passes of Saggal Doutan and

Beylan, the Gates of Syria and Amanus of antiquity, which in all ages have been fortified, but in none more strongly than the present; yet, in consequence of the successes of the Allies in other quarters, they have recently been abandoned by the troops of the Pacha. The mountains, which these passes traverse, have ever been the usual, because the natural, boundary of Syria, and they therefore afford the appropriate point for the conclusion of these sketches.

THE CORAL AND BELLS.

TO MY GODSON, H. C., WITH A SMALL PRESENT.

ACCEPT, my dear babe, this slight earnest of truth
From one who stands pledged for the faith of thy youth.
'Tis a glittering trinket of silver and coral,
Framed for play and for use, fraught with mirth and a moral.
Here's a whistle, shrill pitch-pipe of nursery glee;
Jingling bells, too, for infantile minstrelsie:
And the smooth taper stem, with its deep crimson glow,
To beguile thy first pangs of corporeal woe.
But when infancy merges in boyhood's glad prime
Thou shalt yield to the younger the whistle and chime,
And the coral, bright coral! Yet not without thought
For the marvel-born lessons thou then wouldst be taught,
Archly challenging elder instruction; which tells
Silver's mingled with dross, and the fool keeps the bells,
And that better than crystal, pearl, ruby, or gold,
Are the riches which Wisdom's pure precepts unfold:
Then the coral, (no more to be mentioned than they
In compare of her gifts, as the holy words say*)
Shall blushing point to its own native sea,
An emblem of boundless eternity,
And timely forewarn thee of sin's sunken reef
That by little and little accumulates grief,
While we heedlessly glide where its perils are rife,
And are wrecked in full sail on the voyage of life.
But this coral was torn from some beautiful pile,
A submarine temple of column and aisle,
With pagoda-like pinnacles tier upon tier,
Which beneath the green wave tiny architects rear,
Who anon sleep entombed in its myriad cells,
While each billow retiring their requiem knells,
Till nature o'erroofs it with verdure and sheen,
And continents stretch where erst ocean had been.
Thus indeed, like these diligent insects, should man,
Duly plying his toil on the same Master's plan,
In his cause upward build, though earth yields but a tomb.
Yet will earth be renewed with Elysian bloom†,
And peopled by saints from the realms of the blest
Attending their lord at his glorious behest,
When the sea, and the land, and the depths of the ball
Shall resound but the praise of the Father of all.

REV. T. A. HOLLAND.

* Job xxviii. 18, &c. &c.

† Rev. xxii. 1, &c. &c.

THE JACKDAW, (*Corvus monedula*.)

WE have already presented to our readers separate sketches of the character and habits of the rook, the crow, and the raven: we now come to another member of the *Corvus* family, the noisy, active, and familiar jackdaw,—a bird as well known as he is celebrated for his sagacity and cunning, for his lively bustling manners, and his pilfering disposition.

The jackdaw is a much smaller bird than either of those we have yet described as belonging to this family. It is about fourteen inches long, twice as much in the stretch of the wings, and weighs about nine ounces. The head, bill, and legs are black, as are also the wing-coverts, and secondary quills. The nape of the neck is smoke-gray, and the other parts of the body are black, with bluish or violet reflections. This is their ordinary appearance, but we have heard of considerable variety in the hue of these birds, some being of a pale gray, almost approaching to white, others on the

contrary being entirely black, while some have been noticed black, with a white head or wings only.

The situations chosen by this bird for the rearing of its progeny, are such as most conveniently offer themselves in the vicinity of dwellings. They appear to select such localities on account of the greater number of insects to be found there. These, together with worms, larvæ, and fruits, form their chief food, for it is only when impelled by hunger that they have recourse to carrion. Like the raven and the pie, they have a strong disposition to hide whatever they can get possession of, and thus their nests are sometimes found to contain a strange medley of articles. The nest of the jackdaw is generally made of sticks, but is lined with softer materials than that of the rook, such as fine grass and wool. As we have already intimated, the bird is not slow to appropriate whatever may come in his way for this purpose: thus we are told that a large piece of lace was carried off by a jackdaw to his nest, in the ruins of Holyrood chapel, Edinburgh, and that a soldier having undertaken to recover it, not only succeeded in doing so, but found there other stolen goods, i.e., a child's cap, a frill, part of a worsted stocking, a silk handkerchief, and several fragments of articles, the original form of which, on account of their tattered state, could not be ascertained. This bird is, as Cowper says,

A great frequenter of the church:

his favourite nesting-place is evidently in old towers, and from thence we oftentimes hear his peculiar cry, which is well expressed by the name given to him in Scotland—*kæ*.



THE JACKDAW.

The jackdaw is very generally distributed over Europe, and is stationary in some countries, while migrant in others, though without any uniform regard to difference of latitude. In Great Britain and in the south of Russia it is a permanent inhabitant: in France, Germany, and some other places, it is partially migratory. In the extreme north of Europe it only appears as a summer visitant. In the order of their migration, they form themselves into large bodies like the rooks and hooded crows, whose phalanxes they sometimes join, continually chattering as they fly. This argues no unfriendly feeling between the parties, and indeed we have several accounts which go to prove that a certain kind of intercourse, of an amicable nature, is carried on between rooks and jackdaws. They are known to seek their food in company, without showing any marks of hostility, and they have likewise been observed to greet each other in a manner which to them no doubt conveyed some definite meaning.

In the latter part of the season (says a popular naturalist), when the rooks from one of the most extensive rookeries in

Britain, made daily excursions of about six miles to the warm grounds by the sea-side, and in their flight passed over a deep ravine, in the rocky side of which there were many jackdaws, I have observed that when the cawing of the rooks on their morning flight was heard at the ravine, the jackdaws, which had previously been still and quiet, instantly raised their shriller notes, and flew out to join the rooks, both parties clamouring loudly, as if welcoming each other; and that, on the return, the time of which was no bad augury of the weather of the succeeding day, the daws accompanied the rooks a little past the ravine; then both cawed their farewell and departed. What is more singular, I have seen, too frequently for its being merely accidental, a daw return for a short time to the rooks, a rook to the daws, or one from each race meet between, and be noisy together for a space after the bands had separated.

Jackdaws may be easily tamed, and in a short time they grow so domesticated in their habits as seldom to attempt to escape. They seem to be quite at home in the society of man, can be taught with no great difficulty to articulate several words, and soon display their boldness of disposition by a thousand mischievous tricks. These chiefly consist in carrying off and hiding portions of food, and (what looks like intentional mischief, as the articles can be of no use to them) articles of jewellery and pieces of money. The same character for pilfering is given to the jackdaw tribe in every part of the world.

In the island of Ceylon (says Dr. Stanley) these birds are extremely impudent and troublesome, and it is found very difficult to exclude them from the houses, which, on account of the heat, are built open, and much exposed to intruders. In the town of Colombo, where they are in the habit of picking up bones and other things from the streets and yards, and carrying them to the tops of the houses, a battle usually takes place for the plunder, to the great annoyance of the people below, on whose heads they shower down the loosened tiles, leaving the roofs exposed to the weather. They frequently snatch bread and meat from the dining table, even when it is surrounded with guests, always seeming to prefer the company of man, as they are continually seen hopping about near houses, and rarely to be met with in woods and retired places. They are, however, important benefactors to the Indians, making ample compensation for their intrusion and knavery, for they are all voracious devourers of carrion, and consume all sorts of dirt, offal, and dead vermin: they in fact carry off those substances which, if allowed to remain, would in that hot climate produce the most noxious smells, and probably give rise to putrid disorders. On this account they are much esteemed by the natives; their mischievous tricks and impudence are put up with, and they are never suffered to be shot or otherwise molested.

The eggs of the jackdaw are usually five or six in number, smaller and paler than those of the crows, of a bluish or greenish ground, spotted with black or brown. The female is very assiduous in watching and rearing her young, and in this task she is assisted by her mate. Many pairs generally nestle in the same neighbourhood, and in default of towers and steeples they have been known to take up their abode in chimneys, dry banks, and even in the burrows of a rabbit-warren.

KING THEODORIC, when advised by his courtiers to debase the coin, declared that nothing which bore his image should ever lie. Happy would it be for the interests of society, if, having as much proper self-respect as this good monarch had, we would resolve never to allow our looks or our words to bear any impress but that of strict truth.—MRS. OPIE.

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